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Olympians All » » » » »

Democracy in Athletics

NO event in the history of American sport has been more inspiring than the recent final tryouts for the Olympic team which will represent America in the forthcoming Olympic games to be held in Berlin, Germany. Here was democracy in action—real democracy which offered to each equal opportunity to reach the coveted goal; to try his skill, his courage, his stamina, against that of his fellows without regard to race or color or creed.

They were Americans all striving for the chance to represent their country in what is hoped will be a great international athletic competition. They came from the Pacific coast, from the deep South, from the Middle West, from the eastern seaboard. They came from great universities and the smaller colleges, and from little known amateur athletic clubs. They were Jew and Gentile—black and white, who had reached the final tests only after establishing their right in grueling and hard fought regional contests.

In free and open competition in any field Negro youth will be present. And here was a dramatic demonstration of what the Negro might do when given a fair chance. Pitted against the best that America has produced dark-skinned youth won first places in the 100, 200, 400 and 800 metre runs, the broad jump, and the high jump. Negroes placed second in the 100 and 200 metre races, the 110 metre high hurdles and third in the 400 metre race. A Negro youth, the amazing Owens, alone won first place in three events.

As a result altogether eleven brown Americans will march under the eyes of Hitler as representatives of the American Democracy in Berlin. They will compete against the world's best—the chosen ones from the ends of the earth. They will carry the banner of Democracy in a land that has repudiated and utterly destroyed those principles of fair play by which alone these young men were enabled to compete as Americans. They will be the living refutation of the sinister doctrine of racial superiority by which the dark peoples of earth would be thrust beyond the outer pale of civilization and progress.

All America wants to see these young Negroes victorious. And this in itself is more significant than even the laurel wreath of an Olympic victory.

Rose McClendon

ROSE McClendon is no more. She, who held enthralled thousands of theatre-goers by the startling fidelity of her character delineations, she who gave to the American theatre its first real, authentic depiction of the Negro woman has made her exit from the stage of this world. What a loss to the theatre! What a loss to the Negro race is the passing of this little woman whose life made richer the lives of countless others! Never robust, her frail body was not equal to the heavy tasks which her driving will constantly placed upon it; and those who knew her well merely wondered how long her physical resources would be able to respond to the demands of her exhaustless spirit.

Who of those who saw James Knox Millen's heart-rending play of lynching, "Never No More," will ever forget Rose McClendon as a Negro mother receiving the charred remains of her son. Who will forget her cackling triumph as she, a former slave in her masterless house, views its decay in the "House of Connolly." There can be no doubt that Rose McClendon must be ranked among the great actresses of her generation.

But the American theatre is pathetically poor in plays of Negro life, strange as this may seem. It was Rose McClendon's great ambition to establish a Negro theatre—a theatre that would "develop not an isolated Robeson, an occasional Bledsoe or Gilpin but a long line of first rate actors." She knew that only such a theatre would ultimately give to America a realistic picture of Negro life. To that end she organized the Negro Peoples' Theatre while she was starring in "Mulatto," Langston Hughes' play of mixed blood. The Negro Peoples' Theatre has now been incorporated in the Federal Theatre Project and has enjoyed signal success at the Lafayette Theatre in Harlem. Rose McClendon dreamed of a Negro theatre and gave her life for a dream. Not only by her rare gifts but by her dream Rose McClendon has attained immortality.

Honors for Bordentown

WE hail the achievement of the Bordentown Manual Training School for Colored Youth at Bordentown, New Jersey. We offer our congratulations to W. R. Valentine, Principal, and to Clarence E.

Banks, herdsman, and to the young men who brought to Bordentown an important national championship. For the herd of Bordentown Manual Training School, according to a bulletin of the Holstein-Friesian Association of America, was awarded first place among Holstein herds in that state, and an individual cow in the herd received top ranking among cows in her class (senior four year olds) in the United States. This cow gave 8,000 quarts of milk and seven hundred fourteen pounds of butter in 305 days. Duchess Berts Prima Dekol Segis is the name of this champion—a real champion, that was bred and developed by the farm division at Bordentown. And this is not all, two other cows of the herd were awarded third place and another fourth place.

When one considers that Bordentown is a small school for boys and girls of high school age, the importance of this achievement in the development of producing cattle is little less than amazing. Bordentown not only excelled the other schools and colleges of the state of New Jersey but the great agricultural colleges of the country and hundreds of individual breeders of Holstein-Friesian cattle backed by unlimited financial and scientific resources. At a time when the problems of agriculture are in the forefront of world problems demanding the attention of state and national legislatures, it is inspiring to know that a school devoted to the training of Negro youth has attained national distinction in one of the most important phases of farm life.

Lynch Law

WE republish in full an editorial from the estimable *Philadelphia Record* anent a recent comment by a Pennsylvania judge. This editorial, we feel, deserves the commendation of every citizen:

PHILADELPHIA RECORD
(Independent)
Philadelphia, July 12th, 1936

PENNSYLVANIA'S JUDGE LYNCH

Is lynching a product of "mob hysteria?" Is it a sudden and inexplicable thing that seizes only the most ignorant and embittered members of the most backward communities?

It is not. If it were, it would be easier to combat.

The worse aspect of lynching is that it is privately—and sometims publicly—condemned and tolerated by many community leaders in every part of the country.

The nation will not soon forget that the late Governor Rolfe of California publicly approved a particularly brutal lynching.

And just the other day, here in Pennsylvania, in the prosperous and enlightened town of Lancaster, Judge B. C. Atlee said to a Negro prisoner standing before him:

> "This is one of the most despicable offenses ever brought before the local court. It is no credit to the people of Columbia that they allowed you to be here in court today.
>
> "Had they lynched you, they would have been justified. I say that although I am sitting here to administer justice. It is most fortunate for you that this offense occurred North of the Mason and Dixon line. No court has to bother with cases of your kind South of that line."

We know of no instance in this State where a Judge has gone so far to undermine law and order and decent government as Judge Atlee has in that statement.

When people of a community are told by a Judge that they should have taken the law into their own hands, the inference is clear. The Judge appears to mean that the next time they get a similar case (or one a mob imagines is similar) they should administer lynch law and that this court will not punish them.

Because courts in this part of the country 'bother' with cases which Judge Atlee would turn over to lynchers, the law-abiding citizens hereabouts are considerably more secure than in those sections where lynch law has a firmer grip.

Ordinary persons who are misguided enough to condone lynchings sometimes do not realize that there is more to a lynching than the issue between the mob and an individual victim. Every lynching degrades its participants and lowers the morale of the whole community.

It usually leads to further lawlessness in which the most innocent and respectable citizens may suffer. A layman may be forgiven for not knowing this. A Judge should not be forgiven.

The *Record* does not believe a man who made the remarks Judge Atlee made should be allowed to remain on the bench of this or any other State.

If incitement to lynching is not an impeachable offense in a judicial officer sworn to uphold the State Constitution, then what is impeachable?

Pennslyvania in recent years has been free from lynching. The proper authorities should see that the bench—of all institutions—does not encourage mob rule.

In the News Columns » » »

(Allen)
Eunice Hunton Carter

There is a gifted youung woman, an attorney-at-law, who is playing an important role in the fight that is being waged by the organized forces of law and order in New York City to crush racketeering. This young woman, Mrs. Eunice Hunton Carter, has been in the practice of law only a little over four years but in that brief period she has maintained the brilliant record which she made as a student at Smith College and in later years in the field of social work.

Eunice Hunton Carter is the daughter of distinguished parents. Her father, the late William A. Hunton, was for many years a member of the national staff of the Y.M.C.A. and was responsible for the induction of over a score of able young men into the service of that organization. Her mother, Mrs. Addie Hunton, has long been prominent in the Peace Movement and in the Federation of Colored Women's Clubs and in civic and social work in the city and state of New York. She has one brother, Alpheus Hunton, who is on the English Faculty of Howard University.

In 1921 Eunice Hunton Carter was graduated from Smith College and attained the unique distinction of being awarded her A.B. and A.M. degree in the same year. After graduation she entered the field of social work, gaining her first experience with the Charity Organization Society of the City of New York. Later she was a member of the staff of the Social Service Bureau of Newark, New Jersey. In 1932 she was appointed a Case Work Supervisor in the North Harlem Relief Bureau and in the same year she received her LL.B. from the law school of Fordham University. She had begun the study of law while engaged in a full time social work job, an indication of her exceptional ability which had been apparent in her college career and in social work.

When Thomas E. Dewey was appointed by Governor Lehman of New York to investigate and crush the huge racketeering syndicates in the City of New York, he appointed Eunice Hunton Carter on his legal staff. In that capacity she has worked day and night examining witnesses, preparing cases and sifting evidence. It has been a tough job, but she has been equal to it.

After the successful prosecution of the vice racket which resulted in the conviction and sentence of Lucky Luciano, so-called vice overlord, and his henchmen to long terms of imprisonment, Mr. Dewey did not hesitate to acknowledge the service of his staff mentioning, among others, whose work he commended, Mrs. Eunice Hunton Carter.

Her capacity for work, for brilliant work, has characterized Eunice Carter's career from the time of her college days. She has maintained a consistent and intense interest in the welfare of Harlem and served as secretary of Mayor LaGuardia's Committee to inquire into conditions which led to the riot in March, 1935. Mrs. Carter is the wife of Dr. Lisle Carter, a dentist. They have one child, a boy. Eunice Hunton Carter is a career woman, but her career lies in two spheres, her home and her interest in the betterment of her community.

Naturally this interest has led her into the field of politics. She is aware of the vital part that politics plays in determining the social conditions which obtain in Harlem. Two years ago she was Republican candidate for the State legislature from the 19th Assembly District. She was defeated but she gained valuable experience that will make her a formidable candidate when she decides to run for office again.

A persuasive speaker, a trenchant writer, a profound student of political and social conditions, Eunice Hunton Carter has the courage but not the foolhardiness of youth. There can be no question that she will go far. She is on her way.

Why Not "Co-operate"? » » »

• By J. G. ST. CLAIR DRAKE

Consumers' Co-operatives have long been advocated by various individuals and groups. A professor at Dillard University adds his voice to a growing demand.

". . . it must not be forgotten that through co-operative organizations the poor and weak peasants and laborers of Europe have met the competition of big business and come off victors. In view of this the case is not hopeless for the Negro, provided the right leadership will arise to direct the group conscious race.

NEWELL LEROY SIMMS,
New Technique in Race Relations,
OPPORTUNITY, April, 1931.

THE lecture tour of a Japanese preacher-labor-leader . . . the inauguration of a forum by a Negro weekly . . . the phenomenal success of a Gary, Indiana, grocery store . . . a conference on economics at Wilberforce . . . these factors, and others have all, within the last few months, combined to redefine and make popular a word long abused by overmouthing, CO-OPERATION. Before Toyohiko Kagawa began to swing the circuit this year under the auspices of American liberals or Dr. Dubois began to blueprint the *imperio in imperium* through the *Courier* columns, the word co-operation was to most Negroes the ritualistic password of the interracial movement, and oft-quoted and usually ignored shibboleth of race leaders. Today, made popular by speakers and writers, and given concreteness through several flourishing enterprises, the word is becoming the symbol of another proposed life-saver for the drowning Negro, clutching as he is at any and all economic straws.

Co-operation—What Is It?

Co-operation is both a method of doing business and a form of social organization. A co-operative society may be defined as "a voluntary union of persons on a democratic basis to supply its members with goods and services (consumers' co-op), or to employ its members in producing for sale (producers' co-op), or to sell its members' produce (marketing co-op), or to finance its members (credit union), or to combine all these aims in one, and at the same time to distribute surpluses in a manner agreed upon."

The average reader, is, of course, acquainted with the story of the twenty-eight weavers of Rochdale, England who organized the unpretentious grocery store in Toad Lane which later grew into the British Co-operative Wholesale Society with a present membership of seven million. This little group of intelligent, though poor, workingmen, aided by a few "intellectuals" and profiting from the experience of past failures, worked out a system of business which has not only made them famous, but which has proved its soundness by ninety-two years of continuous growth. With very limited capital—in fact only $140 garnered through a year of penny watching— they organized the "Rochdale Society of Equitable Pioneers," and despite the taunts of skeptical neighbors, opened their store one cold December morning in 1844, displaying a meager stock of flour, butter, oatmeal, and sugar.

Within six years the membership was over six hundred, by 1851 the capital had increased to $10,000, by 1855 there were enough neighboring stores to start a wholesale store, and today more than half of the British population belongs to co-operative societies. Through the Wholesale Society these retail units own over one hundred and fifty factories, several coal mines and steamship lines, and tea plantations in India and Ceylon. There are some eighty-five thousand societies in the entire world with a hundred million members and doing about twelve billion dollars worth of business annually.

What was the secret of this mighty-oak-from-little-acorn business success? The co-operators themselves usually credit it to a strict adherence to "Rochdale Principles," plus an intelligent and honest leadership. The "Principles," briefly stated are these:

(1) That stock shall be sold very cheap and shall have a very low fixed rate of interest. Occasionally a flat joining fee takes the place of stock shares. All persons who buy at the store are expected to eventually become stockholders.

(2) Regardless of the amount of stock held, each person has only one vote.

(3) Goods are sold at the prevailing market price.

(4) The net earnings are periodically divided into three parts allotted to: (a) interest on capital, (b) cash reserves for expansion, (c) "dividends" or rebates on purchases.

(5) These "dividends" or rebates on purchases are paid in proportion to the amount of patronage, i.e., *the persons who buy the most from the store share the most in the profits.* A

10 per cent dividend would bring $1.00 to the person who spent $10.00 and $10.00 to the person who spent $100.00.

Whenever several of the retail units find it convenient to do so they form a co-operative wholesale which supplies them with the produce and which pays its profits back to the member stores. These wholesale stores, where possible, buy farms and establish factories for the manufacture of the commodities which they will use. Over and over this pattern has been repeated, sometimes with startling results, and often with portions of the profits devoted to such things as free insurance for members, the support of recreational centers, libraries, meeting halls, clinics, study clubs, scholarships, etc. There have, of course, been failures, but they are surprisingly few, despite the fight against a boisterous late nineteenth century capitalism, and the more recent tribulations of a world-wide depression and Fascist and Communist co-ordinators.

Here At Home

"But," one might reasonably ask, "will co-operatives fit the American scene? Can they possibly stand up in the face of our gigantic chain stores, a relatively mobile population, and individualistic psychology?" There is no ready answer, but the facts should be carefully examined and the potentialities studied. The number of consumers' co-operative societies in the United States is, at present, small, most of them found among closely knit foreign language groups, but at that, there are over six thousand embracing about two million members and doing a million dollars worth of business a day. Some are quite vigorous, for instance in Maynard, Mass., population 7000, there is a co-op with 965 members, doing $392,719 worth of business yearly in competition with seven chain stores and 21 other food stores. Patronage rebates amounted to $20-40 per family. They are at present on the increase, as the public becomes consumer conscious. Gas and oil co-operatives, particularly, have grown in the last few years, and the patronage returns are exceptionally large. Producers' co-operatives, except for agricultural commodities, are almost non-existent in America, but certain other forms of co-operation, such as mutual life insurance (where it is really mutual), credit unions, and marketing co-operatives are fairly well known in this country.

The last two years have seen a tremendous awakening of interest in co-operation among religious and political liberals, labor leaders, and some left political groups, with even a genuine capitalist such as Edward A. Filene or Albon Holsey, occasionally joining in. At present, aside from the Co-operative League of the United States which is the national clearing house of information and which integrates the whole American movement, there are several other outstanding nationally known organizations interested in co-operation, such as Co-operative Distributors, Central Co-operative Wholesale, Eastern States Farmers' Exchange, and Midland Co-operative Wholesale.

Co-operative Distributors, Inc., is particularly interested in the formation of consumers' clubs which, at the start, bargain collectively for products bought from local merchants, and then as they gain in experience and membership, organize stores. This organization also distributes certain products to member clubs and individuals from New York through a mail order system.

Other proposed variations of the "Rochdale" plan have been made, such as E. A. Filene's idea of having the community purchase already existing stores, rehiring the former owners on a salaried basis—an idea in which he has invested over a million dollars. Another is the suggestion made by the Atlantic Chamber of Commerce to the recent Occupational Conference that white philanthropists assist Negroes in the formation of producers' co-operatives (an ideal which, incidentally, puts the cart before the horse.)

One of the most significant of the American Co-operatives is, of course, the Gary Trading and Mercantile Company founded in 1932 when a young school teacher in the Roosevelt High School drew around him a small group to discuss ways and means of relieving the distress of Gary's Negro population, one-half of which was on relief. After much discussion, a year of study, and some valuable advice from the Finnish co-operators in the neighborhood, a consumers' buying club was organized, which, with a capital sum of $24.44 began to buy collectively. Later, the Gary Co-operative moved into a store where in 1935 they had a tournover of $35,000.

Lest We Forget

This present interest of Negroes in co-operation is really a revival, for the co-operative movement among Negroes has not been without its prophets — unheeded, unhonored, unsung, and not yet dead.

In the winter of 1930 a young college instructor, Mr. W. C. Matney of Bluefield, W. Va., won the first prize in the *Crisis* Economics Prize Contest with a scholarly essay on *Exploitation vs. Co-operation* in which he criticized the inadequacy of the "race pride" oxygen tent in which Negro business was trying to live, dis-

cussed the success of the co-operative movement in Europe and related it to Negro problems. His conclusion was that "co-operative commercial and industrial enterprise is the basis upon which the Negro can become an economic power." And lest the practical men accuse him of "dwelling in the false clouds of pink collegiatism" he founded a co-operative store on his own campus and made it work. (As they have been doing at Harvard and Yale for years.)

About one year later, some twenty-five or thirty young Negro men and women answered the ringing appeal of George Schuyler to "start now." They formed the young Negroes' Co-operative League, viewed and reviewed the plight of the Negro, and with rather vigorous (and alliterative) language repudiated the past and present Negro leadership which "after unequalled opportunity to save the race stands wringing its hands helplessly while the masses flounder in dirt, disease, discrimination, degradation, disillusionment and death." Headed by the crusading columnist they fabricated a "Five Year Plan" (an essential part of the organizing ritual in those days)—welcoming all Negroes between the ages of 16 and 36—began the study and formation of co-operatives. They laid out for themselves an ambitious program, which, had it gone according to schedule would have brought them into their first co-operative factory last March. Today one can find remnants of the YNCL here and there—a co-operative store in Philadelphia—a few still enthusiastic supporters in most of the larger cities.

It is easy to smile now as many of the intellectuals and most of the older business men did then, but making due allowance for the myths which Mr. Schuyler used for motivation, his proposals should be examined on their merits and the causes of failure studied. One must admit that the YNCL is not the only organization devoted to Negro business that has failed. It seems that another set of prophets, chanting the gospel according to Ziff and Edwards and invoking their canonized saints—the white business men—once called loudly (and vainly) on their God—"The Negro Market." And CMA is no more. A union of CMA business acumen and YNCL principles might have been just the combination needed to insure success.

Co-ops and Jobs

While it would be naive to offer consumers' and producers' co-operation as a panacea for modern ills, national or racial, it would also be decidedly unwise not to consider seriously a program of economic and social organization which has ninety years of successful history behind it, and which has been used extensively by low income groups. Without ignoring the necessity for fundamental social change, a great deal of study should be given to co-operation and its relation to Negro problems, the causes of failure and the chances of success. At the same time practical experiments similar to the Reddix store in Gary, the others in Pittsburgh and Philadelphia, might be profitably tried in those areas where the Negro population is large and stable enough to give some probability of success.

As many of our younger economists are continually urging, the major problem of the Negro is finding and keeping jobs for the great masses of the people. Orthodox business men have made some rather extravagant promises of the jobs they could produce through retail business if the black masses would but support them. A careful study of census data, however, would show that the number of Negroes now employed by Negro business is considerably less than one person per store. Indeed, as Dr. Robert Weaver of the Department of the Interior, has pointed out through the Negro press and at various conferences, the great increases in white collar workers have been in *industry,* 20.2 per cent of the gainfully occupied whites holding down this type of job. Only 1.5 per cent of the Negroes are so employed. Can co-operatives give Negroes jobs? While *consumers'* co-operatives would not produce *many* jobs except in so far as they were able to federate and ultimately establish wholesaling and producing units or provide markets for farmers, it is not altogether impossible that, given time, they might, to a limited extent, get back to the production stage of some few commodities. Their chief value, however, lies in other realms.

What Can Co-ops Do?

In the first place, *consumers' co-operatives might be able to bring together some of the tottering Negro business enterprises on the basis of an assured market.* The persistent cry of Negro business men is "lack of patronage." They bemoan the fact that they can't control those two billion elusive Negro dollars that gallop off every year into the white man's pasture. But it is highly probable that in many communities if Negro storekeepers were willing to put themselves on a salaried basis and to work up a pledged market of patron-owners some benefits might accrue all-the-way-around. While the plea to make the dollar do "Double Duty" often falls on deaf ears, a dollar that will do "Triple Duty" might awaken some response, and a dollar spent with a co-operative (1) secures the desired goods ,(2) helps to support a fellow Negro, and (3) brings a dividend on purchase at the end of the fiscal year.

In the second place, consumers' co-operatives would do for Negroes what they do for white co-operators. *They would give the group the collective bargaining power inherent in an organized consuming group.* This might conceivably be of great advantage in future "Spend Your Money Where You Can Work" campaigns, for a strong consumers' group would be able to bring pressure to bear on wholesale and manufacturing enterprises. There could be actual "white lists" and "black lists" of "good" and "bad" companies. The present consumers' movement uses these tactics to support organized labor. A strong consumers' movement would also give the Negro organic connection with groups of "liberal" and working class white consumers who could aid him in the use of pressure tactics.

In the third place, *the co-operative movement could serve as an organizing force in Negro life.* In its broader social aspects, Negro life presents a problem of social disorganization which, of course, cannot be solved until the more fundamental limiting economic conditions have been changed. But in the meantime, if Negroes are to exist under the present system or take an active part in the change and reconstruction of that system they, as well as the white workers, farmers and professional people, need a social discipline that will school them in co-operation and the realities of the social struggle. The home, even where intact, cannot fulfill that function except to a limited degree. The public schools, where the Negroes are able to take advantage of the meager facilities, give fundamental skills and that minimum of literacy which is absolutely basic to intelligent social action, but can do little or nothing toward disciplining Negro youth for its mature responsibilities. The church, because of the extreme, this-worldliness of its leadership and other worldliness of its dogma and myth, is at present doing little toward that task. Where it is not out of touch with economic realities it has often become the tool of selfish individual and group interests (and is often actually demoralizing, as witness Negro Baptist Sunday School literature which carries advertisements for rabbit feet and luck charms.) The fraternal orders and societies represent the organizations which are perhaps most deeply rooted in Negro life, and which because of their historic emphasis on mutual aid *could* become the main support of a co-operative movement among Negroes—and even they have, in many cases, the unsavory reputations lent them by a none too honest leadership. The youth organizations—4-H Clubs, Scouts, etc., are doing a fairly good piece of work within their limits, but what limits!

Undoubtedly the labor unions should be the main disciplining force in this era, but their present influence on Negroes is very limited. The Workers' Councils of the Urban League are increasingly helping to fill this gap, and are doing a genuine job of workers' education, but neither are, nor intend to be, a substitute for unions.

Now, the co-operative movement could conceivably become a platform upon which all Negro organizations might unite, and a center around which the more progressive elements in each could rally, guarding it against becoming just another racial racket. It also has this to recommend it, that it avoids the racial narrowness of most Negro movements, and through its national and international bodies would give that equalitarian participation with white business men that the race needs.

The criticisms of the extreme left, that co-operatives erect a fools' paradise by veiling the brutalities of the capitalist system, and spreading poverty, is true only if one adopts a "let 'em suffer till they revolt" philosophy, or if the tempo of social change at the moment is so swift that all other issues are obviously secondary. The truth may be that a strong co-operative movement would be one of the best bulwarks against fascism and would give the participators a real taste of fascist injustice should *it* ever happen here.

Noblesse Oblige

Even though we admit that finding jobs for the bulk of Negroes is our main task and that the battle front is the labor union rather than the corner store, the problem remains of those young Negroes who do have an aptitude and training for business, who would like to pursue it as a career. Should they not take a chance as entrepreneurs? Everyone can't become a labor leader or communist organizer — and the schools, colleges, insurance companies and societies, Lay-em Strait manufacturers and Bleach-em-White concoctors, will absorb only a few of Negro America's accountants, bookkeepers, financiers, and embryonic merchant princes. What can they do?

This, some business minded young Negroes, might do: without making politician promises of jobs that will never materialize, without using "race pride" as a mere strategem for keeping their own individual businesses intact, without prostituting the church by making it the ballyhoo platform for private-profit business, they could, wherever objective social conditions warrant it, place themselves at the service of the community, establishing, managing, and operat-

(Continued on Page 251)

The Negro College and Social Change

• By HARRY W. GREENE

The Dean of West Virginia State College for Negroes comments on the content and the scope of the curriculum in the Negro college.

THE Negro College, like all social and educational institutions, is under the knife. Not only does the so-called expert subject it to probe and carping criticism, but even the plain citizen, mystified by the swift developments of the times, wonders and babbles about the efficacy of its human product. What sort of a product should a college turn out? What means or methods should it employ? Should it promote a program to provide orientation or preparation of youth and adults amid the shifting occupational scene, or should it content itself in following religiously the wonted path of a philosophy of mere knowledge-giving (teachers) and knowledge-getting (students) regardless of the optimum social use that may be made of that knowledge? To what extent should the leaders of Negro higher education participate in social reconstruction? These questions seem important to this writer, and relevant to any serious discussion designed ultimately to aid the Negro College in a changing American society. Before the writer hazards his opinion on these questions, let him briefly review a certain progress of the Negro College for the past five or more years.

In 1920 only one college for the education of Negroes, Howard University, could be found on the "fully accredited" list of institutions prepared by a regional, rating agency. Lincoln in Pennsylvania followed closely in 1922 and Morgan and West Virginia in 1925 and 1927 respectively. By 1930 one could count six of over seventy schools for higher education of colored people so approved. Fisk was the first of those in the South to join the ranks of the "blessed." In this connection, it seems fair to add that if the Southern Association of Colleges and Secondary Schools had not been so averse to the idea of rating Negro Colleges in its area, Fisk, and perhaps one or two other similar institutions, would have "come of age" before 1930. Since that time, however, at least eighteen colleges in three regional areas have received national recognition as standard colleges. Of these, five—West Virginia State, Virginia State, Lincoln in Missouri, Prairie View, and Florida State—function as "Land-Grant Colleges." Hampton and Tuskegee, once thought of as purely industrial or technical colleges, are here included. Fisk, to the writer's knowledge, is the only one to meet the "acid test" of accreditation as it is conceived by the Association of American Universities. This "highest of ratings" enables a college to send its graduates to the graduate schools of all University members of that association without question or suspicion.

The eighteen colleges in review are distributed in twelve states and the District of Columbia. Two states—Georgia and Virginia—have three each. North Carolina, Alabama, and Texas have two each. Other states: Pennsylvania, Maryland, West Virginia, and Missouri—have one each to their credit. Then, of course, there is the one in the District of Columbia. But to the discredit of South Carolina and Mississippi, where there is a comparatively larger number of Negro residents, not a single college within the knowledge of this writer has "arrived." And this seems the more significant when it can be shown that the agencies have been indeed liberal and lenient in applying their "objective standards" to Negro institutions.

Enrolment

To pursue our review further, let us look at the record of the students or the "enrollees" of these approved institutions. An examination of catalogs of sixteen of them reveals interesting facts in that respect. Figures computed from a tabulation not here shown indicate that 13,221 students were served by these schools during the scholastic year 1934-35. These figures do not exclude summer school, extension, and correspondence students, nor do they eliminate from count the pupils of so-called laboratory schools which enroll youth of secondary and elementary school grade. They disclose the total instructional services of the college. Five of the sixteen schools enroll 1,000 or more, while one of them served over 2,000 in a single year. The State Colleges, together with Howard, Hampton, and Tuskegee, have the largest single enrolments. The range of the enrolments is the difference between 2,230 and 94. There are about 300 students of graduate or university rank included in the aggregate enrolment. When one is reminded that in 1916 there were less than 1,000 students of strictly collegiate grade in all institutions calling themselves colleges, one may then attach great significance to a number which has reached at least 10,000 college students in sixteen schools in 1934-35. The number, 10,000, is an estimate

which does not include pupils of high school or elementary grades.

Instruction and Courses

The course offerings of these colleges reveal nothing startling. The old line courses—Latin, Greek, mathematics, formal logic, and other similar studies—can still be seen in a majority of the catalogs. A study of the ratio of teachers to courses indicates, however, that a precious little of "classical culture, "once deified in the curriculum, is available to the students. An examination of a table showing the distribution of course offerings discloses that colleges serving the largest number of students do not always offer the largest number of courses. Indeed, in one case at least a college with only half the enrolment of another offers virtually more courses. As one might expect, the pure Liberal Arts Colleges offer more courses in the field of the humanities, while the Land-Grant Colleges are superior in respect to the field of social sciences and practical arts. The biological and physical sciences, considered now basic to an adequate understanding of man and his relations to the social world, seem to be receiving special attention by all the colleges in question.

The students in fourteen of these schools were taught by slightly over 1,000 teachers. Those who pursued studies in the arts and sciences both pure and applied had instructing them (1934-35) 921 men and women. Of these, 295, or nearly 31 per cent, hold the bachelor's degree as their highest degree; 394, or about 43 per cent, hold the master's degree as their highest; slightly over 10 per cent, the doctoral degree; 136, or nearly 15 per cent, were reported as holding no degrees. A few white instructors are represented in the total figures. It should be borne in mind, however, that the possession of an advanced degree, does not tell the whole story of a teacher's preparation for his position. A possessor of a higher degree might have to his credit from two to four years of study, while another with the same degree, only one year. A person with only a bachelor's degree might have supplemented his college training to the extent of one or more years in a graduate school. Presumably, the standing of the university from which the individual was graduated would condition the quality of a degree. By the figures set forth above, the reader of this article without having any immediate basis for comparison can sense remarkable progress in the area of academic preparation of Negro college instructors.

For the instruction provided by these teachers, students pay tuition fees ranging from $75 to $150 in eleven private colleges. For the State Colleges the rate for legal residents ranges from No Charges to $83, and for non-legal residents or out-of-state-students the rate ranges from $45 to $150. The writer believes that it can be shown that the rate of increase in tuition fees charged to students has not been met with a corresponding increase in teachers' salaries.

The Human Product

After this brief review of significant aspects of progress in connection with the Negro college, an inquiry might now be made in reference to its human product. Assuming that the student is eager to learn or can be so conditioned, what steps should the college take to insure his best intellectual growth and social usefulness? Obviously the college should make as its primary step a partial analysis, at least, of the social order in which the individual must participate. This analysis should be predicated on the findings of research and investigation to indicate the direction into which the student must go. Despite its progress in things essentially physical and objective, the Negro College will not advance very far toward turning out an adequate human product without making careful analysis of a society rapidly changing under the impact of science and technology, and without sensing the effects of the change on the masses of Negroes. Adjustment of the school to individual differences, the formulation of new standards and objectives, vocational adjustment and guidance, all must be influenced by study and analysis of the economic and social order.

Conniving at old intellectual disciplines, outmoded patterns of organization, administration, and instruction, is simply to invite doom upon the heads of Negro youth. Too often research has been made for its own sake or as a misguided response to an urge to publish on the part of its instructional staff. Many useful studies which shed much light on the problems of students in relation to the community, to occupational trends, to supply and demand in the vocations and professions are merely accumulated as if to form an educational museum. The college needs teachers and administrators who sense knowledge as basis for action, practicing, carrying out, and not as something merely to quote, write about, and secure public acclaim. Such teachers could breathe the same kind of life into the soul of a student and mold a human product more capable of use by the nation because more useful to the nation.

Curricula are fine and indispensable only as means and instruments toward the end to which Negro youth must be guided. Teachers whose education never transcended the curriculum will

never know how to put the curriculum through youth. Always youth will go through the curriculum in piece-meal fashion, leaving and forgetting those things behind him, and looking forward to those before, only to repeat his method of leaving and forgetting. While a degree, the reward of a completed program of studies, should be possible for a youth, it should be very possible for him to gain a useful education even if he is forced (as in America) to pursue and "take" a degree.

Theory and Fact

Confusion reigns in the American college in general. Flexner, in his epoch-making book,* has essayed to tell us what a college really is; presumably, to dispel the confusion and restore law and order. It is to him an institution for the imparting and interpretation of knowledge, not so much for the sake of the individual for pragmatic use in a perturbed world—for all of that is *ad hoc*—but for its own sake. A college is not a vocational or professional institution *per se*, if I rightly interpret this eminent scholar, but one of training of the mind for the sake of the mind in itself, and not for this or that vocation or profession. What is the Negro College to do with this philosophy? A true scholar has spoken. And he is right if college students are to be recruited from a socially and economically advantaged class with little worry about the precariousness of an elusive, economic order. It would be absurd to ask whether such is the case of Negro College students. Many enter college because they have nothing else to do. For them the college is a certain means of employment or a place for the worthy use of leisure time. The studies of Ambrose Caliver, showing the differences in abilities, interests, and backgrounds of Negro college students, would convince the reader that the student is tremendously handicapped. The reader would be also convinced of the imperative need for some program looking forward to orientation, exploration, and guidance both vocational and educational; and at least some pre-vocational and pre-professional training in view of the rapidly shifting social scene.

Something specific should be done, however, to conserve "superior abilities, improved selection, training and utilization of many forms of talents." Whether the Negro College authorities like it or not something of the sort eventually shall be done.

A theory of education all too dominant has threatened to enmesh the Negro College. It is a theory that separates knowledge from doing, thinking from action, teaching from learning. By the same token the entities are set apart unwittingly as antithetical. This practice sets up within our social frame two opposing schools of thought: the traditional school of knowledge and the progressive school of activity. The Negro College should conceive knowledge and thinking, learning and doing, and their by-products, as one and the same process. Separation is perilous and hence headed to more chaos. Knowledge of man and the physical world, man and the biological world, man and his social relations, should be taught in order to motivate effective behavior and to achieve adequate adjustment. All knowledge available cannot be taught or used in or out of a college. The Negro College should employ a refined method of selectivity and revision of subject matter in the light of social and broadly racial purposes. Knowledge is power. Power is essentially motive. The college environment should be so arranged as to challenge knowledge to translate itself into purposeful action. Such a functional college would soon prepare a leadership so sorely needed.

Teachers who view facts as bases for thinking, and acting, who perceive the college as an integral, not a segregated part of society, will find it increasingly difficult to divest themselves of the thrills which participation in social reconstruction inevitably brings. The "New Deal" has offered some opportunities to the Negro College professor to serve. Government has enlisted his talents for social and economic research. Educational surveys, national and state commissions, adult and nursery schools, advisory councils, and others enterprises have utilized the training and experiences of educational workers in colleges for Negroes. Opportunities of the kind link the college with the life of America and pave the way for an educational institution that will be not only shaped by society, but actually will participate in the shaping and reconstruction of society.

Philosophy of Education

A social philosophy which gets its orientation from scientific investigation should guide the work of the Negro College. Only in that way is a semblance of assurance possible to the institution to make the contributions necessary for racial advancement. The race college was born of a passion to do for the Negro what the other colleges could not or would not do, and that is, to equip its young men and women for social leadership of a racial character. The new day with its gigantic machinery and accompaning mass production augurs for a social education which will insure the Negro's survival

*Abraham Flexner, Universities: American, English, German. Oxford University Press.

by developing his creative powers. In so far as the writer can observe, genius or exceptional ability has slim chance in the majority of Negro colleges. Mediocrity is virtually glorified. Only one college in the group of those studied has in effect anything like an educational innovation looking forward to the conservation and development of unusual ability. In many of the institutions, it is assumed with amazing naivete that all entrants are on an intellectual parity. As a consequence the educational machinery is geared high for putting the victims through a mill of the gods that not only grinds out certified mediocrity, but even impairs, if it does not destroy, genius.

In that connection, the accrediting associations are not without sin. The Negro College administrators of the institutions with one or two noble exceptions, have surrendered the scholastic leadership of the colleges to those agencies. Whatever progress has been made in the way of making the school socially and academically respectable, is due in large measure to those rating bodies. In like manner many of the serious defects which hamper an institution from playing its part as a dynamic agent in a changing society can be laid at the doors of the accrediting associations. Chiefly for buildings, publicity, and propaganda can we be sure in dispensing credit to administrators of the college.

Thus we have looked at the Negro College in a certain line of progress in a rapidly changing society. In many respects, the progress has been notable when projected against an historical background. Students of all abilities, interests, and backgrounds in increasing numbers have gained entrance into the institution. They are taught by substantially better trained teachers, more or less underfed because in the main so poorly underpaid. The research of these teachers have been means of winning them spurs or academic distinction, but not very much as ways for modifying academic procedure in the direction of an education adapted to meet the demands of the social order. A changing philosophy to cope with a changing world seems to this writer as the only hope for an educational institution devoted to the special task of developing intelligent leadership and wise followship. There are a few faint signs here and there that in the next decade progress in Negro college education in an importantly new direction will be in plain sight.

Ode to the Class of 1936 Everywhere

By OWEN DODSON

THIS is the golden harvest of our years,
The briefly mellowed autumn and her gift,
The fruit that grew in spite of winter fears,
The gathered crop no swift west wind may drift.
The golden harvest is ours, but not to keep
From all the shriveled hordes, the hungry bands
Who lift their arms to us, to us who reap:
Let not the fruit lie rotting in our hands!
Thus from our orchards must the poor be fed,
The blind man taught to see the blazing fruit,
Dust of the earth renewed and comforted:
The speechless then will be no longer mute:
But see through us a half of paradise
Glowing, from our fruits of sacrifice.

"Spick" » » » » » » »

• By BEN FREDERICK CARRUTHERS

A little story of racial humiliation from a slightly different perspective. Prejudice against the Mexican in the great Southwest may come not only from the whites but the blacks as well.

FRANK was just a "huerco"* to his mother, "spick" to his white schoolmates in Queensville, Texas, but to himself he was the most important young man of seventeen in the Americas. He sat at his eighth grade window-seat in haughty Miss Cross' room and looked rather vacantly out of the second floor window of the commodious twelve-room school. The light shone through to make his profile a pleasing relief from the monotonous white, freckled ruddy faces of his classmates.

"Now, Frank, just tell us about some of the strange customs of the Mexicans; you know you're the only real foreigner we have here in this class. Your kind don't get so high in school"; it was Miss Cross' strident nasal tones that paid this dubious compliment as she adjusted the oxford glasses which set her apart as a leader in the smug intelligentsia of her native Queensville.

Freckled, dowdy moppets murmured and snickered as Frank was brought back to the stark reality of his prosaic existence as an optimistic member of a despised, misunderstood and viciously victimized minority. Deliberately, slowly, majestically he rose from his seat with the grace of a cobra and, defiantly straightening his shoulders, he flushed crimson through smooth and gold-cast olive skin that bespoke with little doubt the union of Castillian and Aztec through the centuries after the Conquest of Cortez. His luxuriant ebony hair fell in rebellious wisps across his forehead; thick, heavy black brows in puzzled wonder were drawn together. His flashing, piercing, oriental eyes, brown as Malaga wine, lifted in a plaintive, warm, vibrant glance that spoke much to those who paused to read the meaning there. Even, strong rows of teeth were back of full, sensual lips of Moorish cast. An aquiline nose of aristocratic mien completed the perfection of his head, well poised on the narrow graceful neck of his maternal ancestors in the valley of Tenochitlan. His physique, well proportioned and supple, lent his appearance a non-Caucasian vigor and sense of rhythm that one might well envy. His left hand clenched his shirt bosom that the smirking eyes which searched him might not discover his lack of buttons and subsequent substitution of pins. His clean yet tattered trousers betrayed his humble origin but belied the aristocracy of his countenance and the quixotic swagger of his bearing. A withering look of defiance from him silenced the titters of the adolescents and shocked Miss Cross.

"I am no foreigner, I am an American, I was born in San Antonio."

"Indeed," said Miss Cross, silencing the disapproval of her charges, "but Frank your parents—that is—you know what I mean—you are a Mexican and you should not deny your race—you see you are not as we are—real Americans—white Americans of north European ancestors. You are Spanish, yes, but mixed a long time ago with—Indian."

"Then they were not Americans, Mexicans are not Americans, no one is an American who was not born as you say?"—in defiance these words lashed in undreamed of fury at a staple fallacy.

"Never mind, Frank," Miss Cross reddened perceptibly and sniffed as she drew her handkerchief forth, "you may be excused before you become impudent and tell your mother I wish to see her here this week."

All eyes, expressing disdain, contempt, and satisfied superiority followed the crestfallen "spick" as he marched to the door in abject misery and dismay. Once outside, he did not dare go home until he reported to Mr. Dare, the subservient creature of the Queensville "oil families" who appointed such things as principals of white schools and let their cooks recommend the appointments in colored schools with neither qualm nor query.

Mr. Dare, flushed and excited, appeared at the foot of the stairs to stammer—"Frank, my boy, you—you—must come to my office at once—there has been a mistake—yes, a mistake, a terrible mistake—I didn't know it, someone should have told me. Just a minute until I close the transom and this window."

They were in the principal's office before his desk which was cluttered with nondescript paper and faced a well-tacked American flag which in turn surmounted a framed copy of the Constitution of the United States. The principal, fat, wheezy, and dismally inept, coughed and cleared his throat to express himself on a very painful matter.

*Mexican Spanish for *rascal.*

"A report that I er—yes, here it is, received yesterday from San Antonio states positively that you are the er—son, yes, of Conchita Lopez, a Mexican woman, and a Negro—Sam Jones, and your parents were never married. I was well—er—shocked, ahem! You see, you can't go to school here any more—we, er, provide another school for Negroes here—you know that, huh?" This revelation blurted out left the inquisitor quaking and perspiring less because of the painfulness of the duty than because of the probable effect upon the race-conscious white citizens of Queensville.

The Spanish-Indian-Negro-American closed his astounded eyes, clenched his teeth, stammered—"That's a lie!" and, turning on his heel, tore open the door to run with incredible speed out, out, out, down the street, across the square, past sheltered prosperous homes, across ruts and alleys, past Mexican town and "Niggertown" to be alone in the country—anywhere out of this world. Breathlessly he flung his tingling, prostrate body upon the luxuriant grass beneath a wide-boughed retama and sobbed hysterically—hating himself with true Spanish stoicism for his show of emotion. He tried to think, but thoughts refused to come. He saw instead white faces, jeering, sneering, scorning him. He saw Miss Cross' disdainful visage, Mr. Dare's anguished countenance and heard their shocked and outraged mutterings. He was a criminal, a Mexican, and worse, a "nigger"—"Spick!" "nigger!" How he hated those words, himself, his mother, his father! Yes, his father, whom he had never seen and who, his mother, always said died in Mexico with Carranza. Why had she lied? Why had she protected him from this blow until he fully understood its meaning, now, when it had fallen and made him miserable, so miserable? What would his friends say—what of Juan and Luz, what would she think? He would go away, far away, and Queensville would never see him again. He would go back to Mexico! Back to Mexico! He, who had never seen Mexico! In dazed and broken sadness he sobbed himself to sleep soothed by the rustling symphony of nature in her south Texas springtime garlands.

The scandal struck the little town like a hurricane. Nordics prideful, haughty, and indignant demanded that Frank be sent, at once, to the Negro school. Bewildered Mexicans whose lives and favors depended so precariously upon white good-will, turned sheepish backs upon their own and ostracized Conchita and her son. Conchita, dismayed that her deepest secret should be so cruelly revealed, submitted to agonizing taunts and contemptuous glances from erstwhile friends and acquaintances. Her humble laundress' job was taken from her, she was refused bread by the relief agency, but these were not her concern. Her heart was wounded, dazed and clenched with horror for Frank, her very life, the symbol of the only true love and happiness her soul had ever known. She could not face his fair and appealing youth. She could not explain and now she was ready to die when he looked up at her after a silent meal of "frijoles" and bread with a hurt, accusing, yet appealing look which said in a thousand ways "Proque no me lo hadicho?" "Why didn't you tell me?"

It was decided by authorities that Frank should go to the three-teacher Negro school, located in an inadequate, unsanitary building beyond the shanties of "niggertown" near the Tex.-Mex. railroad. The outraged sensibilities of the white people would be assuaged by this humbling of the pride of a mongrel who had called himself an American!

With a heavy heart and yet with the defiant air of the Spanish conquistador, Frank set out on his first day at the new school to make friends with the "negritos." His heart pounded intensely as he passed the dreary houses, stumbled along the ruts, alone. The students were all assembled around the school. All grades and all sizes were there. There were shiny black boys and brown ones and yellow ones as well. Some had wooly hair and some had curly reddish-brown ringlets. Some were singing, joking, laughing, truckin' with the girls—those who were old enough to consider the female no longer a reprehensible creature. Some were clean, some dirty, some gay, some not so gay, but all were poor, in that endless poverty in the midst of which ambition and optimism choke to death hopelessly.

As Frank approached, a friendly smile on his face, a deathly silence spread like an ocean wave before the boisterous crowd before him. Lips curled, backs turned and muttered obscenities rose revealing the depths of race-hate and its engendered defense-mechanism. A very tall, handsome, black youth stepped forward, shrugged, sneered and turned away. Two little brown girls of the third grade bit from a dill pickle and yelled simultaneously as they pointed, "Spick! Spick! me no savvy!" The bell rang, classes passed, "Spick's" eyes filled with tears, a lump rose in his throat as he walked on and on past the shanties of "niggertown."

Songs of Protest* » » » » »

—A REVIEW

• By HALL JOHNSON

Hall Johnson, in this provocative article, contributes more than a review of Gellert's "Negro Songs of Protest." He presents a new and penetrating study of the inspirational sources of American Negro music.

A MODEST little book with a brown paper cover, recently issued by The American Music League, should claim and hold the attention of everybody in the world who is at all interested in how the world is getting on. This is a big statement to make about any book and a surprisingly big statement to make about a little book containing only two dozen songs. But the name of this book is *Negro Songs of Protest* and each word of the title reaches out in a different direction to nab your attention and focus it on the book.

Now, you may not be particularly interested in Negroes and you may not care a rap about any kind of song. But, if you are alive at all in the world today, you *should* be interested in *protest* for the simple reason there is very little of anything else *in* the world today. You may be one of those rare and complacent individuals who are satisfied with everything just as it is and so have no complaints to make. But suppose some other fellow's protests should become so urgent that "everything cannot continue to go on just as it is,"—wouldn't that affect you too, maybe? Which is why you should be interested in protests,—no matter whose,—if only to keep up with the signs of the times.

These twenty-four Negro Songs of Protest, selected from a collection of several hundred (and imagine the hundreds yet uncollected!) give an inkling of a group-state-of-mind which has been forming for many, many years. This is no sudden ebullition of feeling. Some of these songs are very old. Each one is as old as the particular condition which gave it birth. For the Negro is an "instantaneous" singer; his song follows immediately upon the heels of its inspiration. And his singing has *always* contained a note of protest, even in the older and greatly misunderstood "spirituals." In the spirituals, however, this feeling is not so apparent but is more subtly woven into both text and tune. The reasons for this are obvious. In the slave-days, when there was no question of bread and shelter, the longing was for the more abstract liberty of the spirit and, with such creators, could express itself only in the naive symbolism which modern Negroes consider childish and backward and modern whites find simply amusing. To the makers of these songs, it was a way of protest,—not at all childish and most certainly not amusing. If this quality of protest seems to be limited or absent in the *words*, it is all the more eloquent in the strong, soaring *melodies* of the better spirituals and cries aloud to all who understand the universal language of music. In the post-slavery work-songs and "reels," the singer is concerned with concrete and more immediate physical necessities and he sings of them so frankly that there is no need to read between the lines for interpretation. Also there is less strain on the music, since the words tell so much. This is a music of short, powerful phrases, with rhythmically recurring silences for the swing of the brawny arm. The melodic line rarely climbs to great heights but curves over and over again to the fundamental key-tone. It is of the earth, earthy and exudes the rank vitality of strong, earthy things. However, it is not rigid for all that. It can bend and twist to give accent to a powerful word which otherwise would not fit and it can stretch like any earth-worm to accommodate additional words needed to give point to certain lines. In the spirituals, the words are made to suit the *music*. In the later secular songs, the *words* govern the situation because they have more responsibility. One should understand this relationship before beginning a perusal of the little volume before us. There is no *emotional* difference between the spirituals and the work-songs. All are songs of protest.

Lawrence Gellert has spent years in the pursuit of genuine Negro songs of protest and he has hunted them with the only weapons which can hope to bring back the real article alive, an understanding mind and—a phonograph. Both were necessary. A phonograph in unsympathetic hands could never get close enough to these songs to make a recording and the most tactful musician without a phonograph could never "take them down" on paper from the actual singing. No two verses alike, no two performances of *the same verse alike,* variations of rhythm laughing at the metronome, nuances of pitch thumbing their noses at the five lines and four spaces,—to enumerate only a few of the

**Negro Songs of Protest.* Collected by Lawrence Gellert. Arranged for Voice and Piano by Elie Siegmeister. American Music League, New York City. $1.00.

difficulties. So we must congratulate Lawrence Gellert on his success in capturing these songs and on his good fortune in securing the services of Elie Siegmeister to help get them on paper. Writing piano accompaniments for this out-of-doors type of folk-song is at best a hazardous business and always involves some loss of the original flavor. However, they are more saleable with this sort of treatment and custom has got us used to it. Like bathing-suits. Mr. Siegmeister has actually tried to suggest a racial feeling in his accompaniments and has succeeded better than most musicians who have published similar attempts. In any case, as Mr. Gellert suggests, if you don't like (or can't play) the piano accompaniments, you may leave them off. These melodies are eminently self-supporting.

Now, about the book itself. We started off by saying that *Negro Songs of Protest* should interest everybody in the world from one or more points of view. There are three big words in the title of the book and these twenty-four songs can shed some new light on all three.

The first word,—*Negro.*

If you have never been to America,—or if you have been here only for a visit,—or if you have lived here all your life, and don't know much about American Negroes, just glance, no matter how hastily, through this book and record your impressions. If you have never previously thought at all about these dark Americans, you may find something in the first few pages that will at least arouse your curiosity. You will probably decide that they may be more interesting than you would have guessed,—if you had ever had occasion to guess. Even if you are a foreigner and can read only the music but not the words, you will straightway begin to suspect that a people who can make melodies like these cannot possibly be quite like you have been told they are. And the next time you read or hear something about a Negro,—whether it be good or bad,—you will think about this book.

If you are not a Negro but (1) have always felt kindly toward them, by all means read this book and listen to these songs. *Your* reaction will not be complicated. If (2) you have been taught to dislike Negroes, (and it is always a matter of being taught), you may begin to suspect that there is another side to this question. Questions usually have at least two sides. If (3) you have always conscientiously hated Negroes but really love music and are in other ways fairly human, read this book if you can stand it and listen to these tunes with the words. If you can get that far, you probably will begin to wonder if "these people really feel that way about it" and then turn hastily to something else to "take the bitter taste out of your mouth." But that would be, at any rate, a beginning.

If you *are* a Negro, you *must by all means* read this book. If its subject-matter is familiar to you, you will be glad to see it given to the world at last; for this is the first volume of its sort to be published. If, for geographical reasons, this material is unfamiliar to you, you must realize that to hundreds of thousands of your brothers and sisters it is all too familiar and that you, yourself, are none the less vitally concerned because you know it only as an echo.

The second word,—*Songs.*

For everybody, a well-made song is one of the most beautiful things in the world. It is also one of the most necessary. So many of our absolute necessities bring with them no sense of beauty or pleasure; so many things which delight us in our youth leave us indifferent as we grow older. Not so with a song. As our past stretches out and our future diminishes, the songs we have known, even the memories of the songs we have known, become increasingly precious as they are called upon to fill bigger and bigger gaps in our slowing-down emotional life. And this is as it should be,—for a good song is a wonderful thing.

Now, a song, considered apart from the act of singing, is made by merely adding definite pitches and rhythms to words. *Merely.* But when the words are the embodiment of a deep feeling; when the pitches and rhythms are chosen so as to intensify that feeling; when the whole process is governed by those immutable and inexplicable laws of order and balance which regulate every harmonious creation of God or man; then occurs the phenomenon of Life in Sound, requiring no explanations to make its presence felt. The ability to make a fine song comes, like every other developed ability, with practice and practice in anything is only intelligent repetition. Intelligent repetition obliges time and inclination; progressive experience and good models soon develop discrimination, and eventually there appears—the master.

Hence, the ability of the older American Negro to make fine songs is not an accident. Still less is it a matter of miraculous natural endowment, as some would prefer to believe. It is at once the result and the barometer of his oppression. The harder he was oppressed, the deeper his feelings about it; the deeper his feelings, the more they got in the way of his work. So instead of a mere "inclination to expression," he had an *absolute necessity to express.* His work required only physical strength. The singing relieved his mental tension, so he worked better with a song than without one. Being encouraged to sing, there was no problem about practice-

hours and certainly no dearth of material to sing about. Thus arose upon this continent a whole new race of singing sufferers, masters of the art of song-making if of nothing else. Their best efforts deserve to be used in all conservatories of music as models of perfection in the shorter forms, and every concert-goer knows how indebted are the composers of modern times to the harmonic and rhythmic ideas of these unconscious pedagogues.

The men who sang into Lawrence Gellert's phonograph are the legitimate heirs to the technique, literature and traditions of the older craftsmen. The style is the same, only the theme and the stage-setting have undergone minor changes. Although the central idea in all twenty-four of these songs stems from the fundamental emotion of protest, there is the greatest variety of mood and treatment, for the real artist knows that the one unpardonable sin in art is monotony. At times grimly ponderous, bitingly sarcastic, flippantly whimsical and sly;—fiery, despairing, wistful, raging, down-cast, momentarily calm,—every nuance of emotion possible to a living thing straining at a leash is there,—and *always effective*.

Elie Siegmeister has done a most sympathetic job in trying to make his settings bring out the qualities which he felt so unerringly in the music. One cannot expect his treatment of these highly exotic tunes to be always perfectly consonant in character with the idiom of the tunes themselves. That would require years of study of the Negro soul as well as of the Negro musical style. In spite of the ineptness of the piano as a medium, Mr. Siegmeister has indicated the *need* of a special style more definitely than any other white arranger of Negro songs, with the possible exception of Emmett Kennedy. The others have all gone astray with the assumption that, once they had their "genuine" melody, the developing treatment could be done along the well-worn lines of the same good old "sixes and sevens." Mr. Siegmeister may not have looked in the right place for what he needed but he had the good artistic sense to know that looking around was "in order."

There is nothing occult about the *words* of these Negro Songs of Protest. They are as easy to dodge as a machine-gun and just as open to argument as this persuasive little instrument. Because all the breath cannot be used for singing, the lines of this rude folk-poetry are short. But what a concentrated force of idea in what an economy of words! And what variety! Three random samples will suffice: The whole story jerks out bitterly in

Lay down late, gettin' up soon,
Twelve o'clock an' I has no noon.
All I want's dese cal' iron shackles
Off my leg.

and a bit more philosophically in

Work all de summer, summer,
Work all de fall, fall—
Gonna make dis Chris'mas, Chris'mas,
Chris'mas in mah overall.

and grown solemnly elegiac in

How long, brethren, how long
Mus' my people weep an' mourn?
So long my people been asleep,—
White folks plowin' niggers' soul down deep,—
How long, brethren, how long?

In this poetry the mystical symbolism of the spirituals would be not only inadequate but inartistic. Here are needed clear-cut references to familiar, everyday objects and situations and, by the way, some of the locutions are so "special" that one will be grateful for the little glossary on page 8.

In short, even aside from their special and occasional significance and leaving off the qualifying words, "Negro" and "Protest," these twenty-four songs will appeal to all who love folk-music in general and realize its importance as an indication of the manifold development of a group. For true folk-song is the musical record of the reaction of the group-thought to the group-life. It is intimate self-expression, made for the singer only and with never an eye toward its probable reception by a hypothetical audience.

Moreover, (and this is very important), this little volume will very effectively "call the bluff" of those educated Negro musicians who "would love Negro music but just can't stand those old spirituals" on account of the unavoidable connection of these songs with unpleasant conditions which (they fondly claim) are a "thing of the past." Well, here are some fine, genuine Negro songs, collected by a white man and arranged by a white man. They are undeniably tied up with unpleasant conditions but—*not of the past*. These songs and the conditions they reflect are of the living moment and *both songs and conditions are ours*. Here is vibrant, husky stuff to use on our recital-programs. Here is sturdy tissue to weave into new forms for our future symphonies and operas,—if we want to be fresh and original. White composers will be the first to recognize our good fortune and congratulate us. We have been trying to imitate white composers so long and so studiously that we are al-

most too busy to notice that they have been trying equally as hard to imitate us,—and much more successfully. Artistically speaking, we are the most richly endowed people on this hemisphere and it is high time for us to begin to realize it and stand proudly upon our own resources.

The third word,—*Protest.*

Having considered the potential value of these songs from points of view entirely racial and musical, what about their possibilities as *protest*, pure and simple? The word "protest" is a clear Latin derivative meaning to state or affirm *before* or *in the presence of*. So an audience is implied. Unheard, the strongest protest is no more than a particularly irritating "grumble." In my opinion, these two-dozen big little songs, so lovingly collected and so sincerely offered, are well worth singing and hearing for *all* that they contain. They are the serious statement, in serious music, of the more serious thoughts of a *very* serious people. If they are presented in the mood of their conception, they will *demand* attention and, if presented often enough, they will *hold* that attention. Which is what every protest hopes to do until its objective is achieved.

The American Music League is putting out *Negro Songs of Protest* as a part of its announced program to "publish and popularize American folk-music." If the rest of their output is as well-chosen and as well-presented as the present collection, the League will perform an unique and inestimable service to the world of culture. It is to be hoped that the demand for this little book will soon justify additional printings in a more durable binding. Music, unlike the plastic arts, has no existence in space but, in its quality of glorified sound, extends only in the fourth dimension,—time. Immaterial things are very easily lost and a fine song needs more physical protection than a fine statue.

Negro folk-songs, at their best, are great Art and some of the songs in Mr. Gellert's book should live on, like all great art, long after the causes which set them in motion are forgotten. Phidias, the greatest sculptor of antiquity, was ugly in appearance and unhappy in his life. Working side by side with the dictator Pericles for the beautification of proud Athens, he met slander, imprisonment and death at the hands of the Athenian demagogues. Now, Time has drawn a veil over the exploits and statecraft of the great Pericles, but the glory of his Golden Age still dwells serenely in the eyes of Phidias' Athena as if the hand which fashioned those eyes had not been still these long four thousand years. Who can say but that in another, maybe far distant, Golden Age, when men will long since have learned that slavery of any sort is suicide, *retarding* the oppressed but *destroying* the oppressor; when the very *stories* of slavery will have a flavor of legendary remoteness like the myth of Jason and the Golden Fleece; who can say but that, among the things of eternal beauty surviving into that age, there may be found many strains of majestic music which first had utterance from tortured black throats when their need for utterance was dire? Having fulfilled its mission as a Thing of Protest, *this music will then be free itself* and will continue existence in its own right as a Thing of Beauty,—a perpetual guarantee of Freedom,—reminding men that without Freedom there can be no *real* Beauty and *without Bauty man cannot live.*

Time to be Free

By JONATHAN HENDERSON BROOKS

SOMEHOW, when I recall the snows
That on these flowering fields have lain,
My fettered spirit is resolved
To break its bonds and fly again.

The School in the Woods » » »

• By LEON E. DeKALB

Thirty-five thousand colored men are enrolled in CCC Camps throughout the country; $700,000 is allotted to these young men and their dependents; 105 colored college graduates are acting as Educational Advisers in these camps; 300 colored typists are working at various CCC Headquarters and 1,200 colored cooks are employed in mess halls.

A FEW years ago the term CCC was merely a figure of speech as far as I was concerned. Vaguely I knew that the President had organized the Civilian Conservation Corps and that unemployed men and boys could enter. As a social worker, I came in contact with a number of "Clients" whose sons had enrolled in the CCC, but even that did not cause its significance to penetrate my consciousness. I suppose I had the same idea that thousands of people have concerning the organization—that most of the enrollees were roughnecks and that it was a sort of work-house in the woods. When the opportunity came for me to secure a job in the CCC as an Educational Adviser, I grabbed it because of the salary it offered and because I felt that the experience in dealing with that type of people would in later years stand me in good stead.

My life in the camp has been one series of surprises after another, and I will attempt to convey to the reader some of the types of boys and men that are found in the CCC.

1. John Thomas was a young man 19 years old from the northern part of New Jersey and a high school graduate. Because of his quickness of mind and ability to typewrite, he was soon appointed assistant company clerk. This position offered no advancement in salary, but gave him experience in writing business letters and the regular routine that goes on in a business office. His ambition was to attend college, but his parents were unable to afford to pay even the first semester's tuition. He showed a keen interest in all educational activities that were carried on in camp and enrolled in the Negro History, Forestry, Nature Study, Shorthand, Current Events, and Government Classes. He approached the Adviser on several occasions concerning the possibility of securing a scholar-

A CCC Camp Library

ship at one of the colored colleges, the Adviser wrote to the school and secured a $50 scholarship for him and the promise of a job of waiting table. In the time that he had been in the camp, he had saved enough money for one semester's tuition, and he was willing to start his college career with that amount of money and the faith that he had in himself that he could succeed. He was later given the position of supply clerk which carried with it the rating of a Leader at top salary—$45 a month. He now had charge of giving out all supplies to the men, and keeping records. Surely the young man's experience in the CCC will help him throughout life.

2. Anthony Hooks was born on a farm in Georgia, and never had the opportunity to attend school. Each month he was forced to sign the payroll with an X. He was approached and asked one day if he wouldn't like to learn to read and write. The advantages of being able to read a newspaper and know what is happening in the world were pointed out to him, as well as the pleasure that one derives from reading. He readily expressed his willingness to learn how to read. He was given a notebook and three times a week came in to see the Adviser for his lessons. His first attempts were rather pitiful, yet he diligently and earnestly applied himself, until now he is not only able to write his name legibly, but can spell many simple words.

3. George Martin had been in camp for over a year before he was given the job as canteen steward. This job offered no increase in pay, but carried with it the ordering of all candy, tobacco, soft drinks, cakes, pies, and dozens of other articles that may be found in any canteen. Being able to order just enough goods, and not over ordering supplies of pies and cakes so that they become stale before they are bought is not an easy task, and yet Martin has developed into one of the best canteen stewards that the camp has ever had. He too, was from the northern part of New Jersey and a high school graduate and is desirous of attending college. He has some relatives in Virginia and expressed a desire to attend a college in that state. The Adviser wrote to the president and told of his qualifications and he will be admitted to the college this coming fall with the promise of a job. He also has been active in the Negro History, Current Events, Government, and Shorthand Classes.

4. Eddie James was a quiet, unassuming fellow, who had very little to say and kept largely to himself. Some one mentioned the fact that he could draw, and the Adviser asked

Negro CCC enrollees have participated in the planting of over a half million trees in the National Forests and Parks of the country

him to make a couple of drawings for the camp newspaper. It was sooned learned that he was a very excellent cartoonist, and he supplied all of the cartoons that appeared in each issue. His cartoons were given a four-star rating in the last issue of the paper by the monthly magazine that is published by Corps Area Headquarters. During the past winter, he was one of the few men to brave the icy blasts in the trucks to attend a class at the Atlantic City Vocational School. The trip is twenty-five miles away. He is now determined to attend an art school in the fall, and since the requisites are a knowledge of typewriting and commercial law, he can be found every evening in the library either practicing on the typewriter or poring over a set of commercial law books.

The examples that could be given are almost endless. These boys, these young men, these leaders of tomorrow, have not lost their ambition. Despite their hardships and obstacles that confront them, they are still determined to achieve success in some form. Have the past three years been a period of standing still, of just marking time? The answer is: No. True,

(Continued on Page 252)

Social Work Trends in Houston, Texas

• By E. HAMLETT PAYNE

What about relief in Texas, where they are now celebrating the Centenery of the independence of that State? A social worker tell us of the part Negroes in Houston play in the relief set-up both as employees and receipients.

SINCE 1929 the Welfare Agency in Houston has experienced a series of changes, and has grown into an Agency that not only serves Houston and Harris County, but several adjacent counties. The Social Service Bureau, as it was called in 1929, represented a small staff composed of a few Case Workers and a Superintendent who had as their case load a very small percentage of Houston's population. These families presented various social problems and they came mainly for help in working out a solution to their many and varied problems. The Agency was maintained through funds secured from the Community Chest and the City of Houston. Later on, city funds were withdrawn, and the Social Service Bureau became a private Social Case Work Agency supported by Community Chest funds and other donations.

By 1931 and 1932 the unemployment problem created quite a stir in Houston and forced a greater portion of the population to seek help from the Welfare Agency, primarily because of their economic status. It was next to impossible now for all of these families to be cared for by the Social Service Bureau. Other funds were made available for carrying on unemployment relief, and soon we were included in the number receiving FERA funds. With FERA came the policy that public funds should be expended by public agencies. As the Social Service Bureau seemed to be a nucleus for relief giving in Houston, it was felt that there was no need for a new Agency to take over this work, so the Social Service Bureau passed from a private agency into a public agency — the Harris County Board of Welfare and Employment.

The Case Work Personnel and the entire relief rolls were transferred to the new Agency. We then remained that Agency until recently when, with the coming of WPA, the state was divided into districts with Houston as one of the district headquarters. And now we are Welfare Department District 6-A, of the Texas Relief Commission.

The policy that all able-bodied families on relief should accept WPA jobs by December 31, 1935, greatly reduced the relief load carried into January, 1936. Simultaneously, the Administrative Personnel was reduced.

On January 1, 1936 our unemployable relief families numbered 3,760 for Houston and Harris County. Of this number, for the Metropolitan area, 685 were white, 863 Negroes and 96 Mexicans. In the county, the count is not kept separately according to races, and the count was 349, making a total of 1,993 family cases. For the districts carrying detached or single people, the figures were as follows: White dependent and disabled—689; Negro dependent and disabled—820; white Women's Bureau—258. Most of the women from the Colored Women's Bureau were employable and secured WPA jobs; those who were not able to work were transferred to the Bureau for Detached Disabled. The Texas Relief Commission (State) assumed financial responsibility for these unemployables, leaving it up to the various cities to work out plans for those employables not eligible for WPA, but unemployed and in need of relief. In Houston, the Community Chest and the City and County Governments assumed this task, and by using some of the Texas Relief Commission Workers in a double capacity, a new agency, The Houston-Harris County Relief Board was set up.

On June 30, 1936, state funds (Texas Relief Commission) were exhausted and the Houston-Harris County Relief Board accepted the responsibility of working out plans for the unemployables left destitute. With the WPA absorbing a large proportion of our former employable families, and a considerable number of our unemployables, aged families being transferred to the newly organized Old Age Assistance Agency, we anticipate that our relief load for the next few months will not show a great increase.

Combining the unemployables left by the Texas Relief Commission with those carried by Houston-Harris County Relief Board, we had as of June 30, 1936—3,701 cases numbering 8,153 individuals. These figures analyzed show the following:

Metropolitan white	1,046
Metropolitan colored	1,473
Bureau for Detached Disabled—colored	175
Bureau for Detached Disabled—white	506
Mexican	85
County—white and colored	182
Women's Bureau—white	234
Total	3,701

The Staff of the Houston-Harris County Relief Board at present consists of 37 Supervisors and Case Workers; of this number 11 are Negroes.

Most of the workers are either college graduates, or have had some college work, and one-half of them have had some professional training for social work. Three are members of the American Association of Social Workers. For the majority their present position is their first experience in this field of social work and relief. Four of them were awarded FERA scholarships and studied at the Atlanta School of Social Work, 1934 and 1935.

Some facts stand out as achievements as a result of our relief program. The setting up of a Nutrition Center, the establishment of a Women's Bureau for single employable Negro women, the appointment of two Negro Case Supervisors, a Colored District Office, and a Visiting Housekeeper's project with a Negro Supervisor are among these achievements.

The Nutrition Centers are on the order of Infant Welfare Clinics, where the babies and pre-school age children are brought for examination and treatment. We have three Centers, centrally located in our largest Wards. They are a part of the general relief program, and only those on relief are entitled to free service. The doctors are among our leading practicing physicians of the city, and the nurses are all registered nurses. For the month of August 1935 they gave service to 883 children, 372 were infants, 507 pre-school age children, and four were of school age. There are ten nurses employed in these various Centers.

The Douglass District Office represents the first experiment in a Negro office under Negro supervision. The Supervisor, Mrs. Esther Hamlett Payne, is a graduate of Baker University; and has done graduate work at the University of Kansas and studied a summer session at the New York School of Social Work.

The office is rather centrally located in the southeast section of the city. There are seven districts composed of people living in that section. When the office was first opened in December, 1934 there were about 900 families on relief. The number as of September, 1935 was 700. Most of the families dropped have secured employment, some called back to their former jobs, some secured a new job, and some receiving PWA jobs. As WPA projects are released it is felt that about one-half of the number will be given employment.

The Visiting Housekeeper's project is one of our so-called "white collar" projects, and furnishes employment for our women on relief who would fall in the upper level of intelligence. The Supervisor, Miss Elizabeth Stevens, a former instructor of Home Economics, is a very capable person, and has done a splendid piece of work with these women in a short time. This project is among those to be transferred to WPA and the women will most likely receive wages allotted for semi-skilled and skilled labor.

Relief — while it has not been adequate by any means, has been shared alike by white and colored. This policy has existed, not only because FERA specifies that no discrimination shall be made because of race, color or creed, but also because a part of our administrative personnel has been composed of persons who have a keen interest in the welfare of all human beings, regardless of nationality, and who have demonstrated this interest by seeing that these specifications were carried out. Conditions have not been ideal at all times, but, on the whole, we feel that efforts to see that the Negroes were given a fair deal in the relief program have not been in vain. Under the supervision and direction of Mr. Walter W. Whitson our Agency has, more or less, been steered clear of some of the prejudice and unfairness that is prevalent in southern cities. Mr. Whitson is well known in the Social Work field, and has been connected with this Agency since 1928. He is now the Supervisor and Director of the Welfare Department, District 6-A.

It is felt that the members of our group are taking a greater interest in the relief program as it relates to our people. This is manifested by their willingness to serve in the capacity of volunteers, and in the organization of advisory committees. As the program continues it is hoped that their interest will continue to grow.

Book Reviews « « « » «

THE LIFE OF SARAH N. CLEGHORN

THREE SCORE. By Sarah N. Cleghorn. Harrison Smith and Robert Haas. $3.00.

AS I write, after finishing Miss Cleghorn's book, *Threescore*, I have just come up on deck from dinner on shipboard and, although I am no enthusiast for turkey out of season, the mere use of the words *Vermont turkey* on the menu made me take turkey and enjoy it because of Miss Cleghorn's book. All Vermont is dearer to me because of this charming revelation of its effect on the writer and those charming Vermont writers, Zephine Humphrey and Dorothy Canfield Fisher, are dearer too.

To discover an easily-kindled spirit pondering how to express itself at once forcefully and with restraint, to find sofe one who has touched so many of us along the friendly road and helped us not only with words and suggestions but with a contagious fellowship, is one of the joys of life and this book of her life does just that.

To be sure I like people like the Irish, who have as I phrase it, "a low-boiling point" but to find a fellowship with human suffering like Miss Cleghorn's feeling for what the world looks like through Negro eyes and a great upwelling of protest at the callousness of our "noble white" feeling for those beyond the "pale" is a warm friendly feeling to receive from between the covers of a book.

The book is not mainly about the Negro, in fact very little, but it is the way she uses the attitude toward the Negro as a measuring rod by which the realities of people's lives are tested that gives one a sense of her knowledge of Black Folks' thinking.

Speaking of her brother, she says: "He didn't talk about such things as Hell and what he believed in, and from an early age his opinion was respected partly because he didn't volunteer it very often and never *jumped with it down* people's throats." And again "It was against all my notions when Mr. Liebowitz at the Scottsboro Trial, introducing a Negro witness, warned the prosecuting lawyer: "You take your fist out of my witness' face, and when you speak to him you call him 'Mister'; and yet I never think of it without irrepressible thankfulness, and to tell the truth, with a strong sense of beauty."

The book fills me with a sense of her growth in faith that we come more and more on beauty in human life, as in flowers, in unexpected places.

The book is full of such challenging thoughts as "since the way my interest in pacifism and in vivisection have come together at one horrible point—I mean that impenetrably secret experimentation on animals which is now carried on by the War Department."

Miss Cleghorn is herself a poet and, of course, the story of her life that did not have a generous tribute to poets and those who read poetry well, even if they do not write it, and an indication of what poetry has done for and with her, would give a false picture. And such an aunt as she had! "My idea of a good life is to clean house all day and go to a ball in the evening"; and, far from the long face, is this same aunt's: "I never get any sense of virtue from doing my duty unless I enjoy doing it," which reminds me of a Quaker who said in my hearing: "that real Christianity made you love people you did not like."

To know so valiant a little lady, to get the lift of fellow-feeling as she speaks of her struggles with what she feels to be the futility of her life, to know as some of us who have known her even slightly outside the covers of her book, is to get a sense of the enduring value of friendship and friendliness and quick sympathy and this book of hers does all that and more. It gives you a sense of being complimented on your own culture by a very cultured person, who gives you not only a compliment but an introduction to a number of cultured friends the while explaining that culture and the desire for the good life are not questions for New Englanders alone, nor even her loved Vermonters, but that culture never can survive putting other humans beyond a "pale."

With my whole heart I commend the life of this determined and delighful little lady to all of us.

L. HOLLINGSWORTH WOOD.

CORRESPONDENCE

Clayton, Del.
March 31, 1936

To the Editor,
Opportunity Magazine,
New York City.
Mr. Elmer A. Carter,

My dear Mr. Carter:

I read in the Afro of March 28th your reply in defense of your magazine, with so much interest, that it moves me to advance you a few personal remarks. First I want to say, we most heartily corroborate everything you said: in short, if we discard every publication in which use is made of insulting references to our group, there would be practically few left to be read; and soon. So we felt the attack unwarranted.

However, I would like to beseech all leaders of our race to accept some other designation than the word "Negro." At present this is only myself and household speaking, but I have proof that hundreds of our people are disgusted with that word. They believe, as we do, that the word is the prime breeder of segregation, contempt, and dishonor, that one can hardly tell "Negro" from "n———r"; that wherever one is the other is also; that our dictionaries make the two words synonymous and that the refined of the other race do not find it necessary to make use of either word. So the question follows, 'why do we?'

Won't you as one of our leaders do your bit in crushing such a despicable name for our group?

I am

Very respectfully yours,
(Signed) MILTON GILBERT

Survey of the Month « « « «

(Bachrach)

Ruth Gwendolyn Smith

Scholarship

Miss Florence R. Beatty, daughter of Dr. and Mrs. Beatty of Cairo, Illinois, was elected to the Phi Kappa Epsilon Honorary Fraternity at the University of Illinois from which she received her Master of Arts degree this June. Miss Beatty was graduated from Fisk University in 1933 and for a year taught in Sumner High School. She is at present a member of the Summer School faculty of the North Carolina State Normal School, Fayetteville, North Carolina.

* * *

Art

Hale Woodruff, teacher of painting at Atlanta University was chosen as one of the twelve Georgia artists to exhibit in the First National Exhibition of American Art, which opened in the International Building, Rockefeller Center, New York City. Artists from every state in the Union, the district of Columbia, Hawaii, the Panama Canal Zone, the Virgin Islands, and Puerto Rico were invited to participate, and each artist was given the privilege of showing one work of his own choice. Mr. Woodruff's entry was a Georgia landscape, which was painted in 1934.

The twelve artists, chosen to represent Georgia in the show, were chosen by Lewis P. Skidmore, director of the High Buseum in Atlanta, and George Ramey, an Atlanta artist.

* * *

Honors

Miss Ruth Gwendolyn Smith of Kingston, Pennsylvania, recently completed one year of study in Paris as a member of the Columbia University Paris group selected for study at the Sorbonne. She was awarded her A.M. degree in French on June 2, 1936. Miss Smith was graduated from Syracuse University in 1926 and received A.B. cum laude and was elected to Lambda Tau Rho, Honorary Romance Language Society. In 1929 she received a graduate scholarship in French at Wellesley and studied there for one year.

* * *

Owen Dodson of Brooklyn, New York, was graduated from Bates College in June. While in college he directed several plays produced by the dramatic club, including Shaw's "Candide" and Euripides' "Trojan Women." At the same time Dodson has won considerable distinction as a poet, some of his poems having been published in *The New Masses, Opportunity* and *The Lewiston Evening Journal.* During his senior year he was editor of the college literary magazine, *The Garnet.* He has been admitted to the Yale School of the Drama for the year 1936-37.

* * *

Dr. Edward L. Washington, acting head of the Thomas Jefferson High School Annex, Brooklyn, New York, directs the health education of over 2,000 boys. He is one of two Negro teachers on a faculty of 350. Dr. Washington was awarded his Ph.D. in education in 1935 by New York University. He has qualified for the doctorate in physical education at Columbia Teachers College. His thesis, "An Evaluation of the New York City Junior High School Physical Fitness Test," is based on the records of 10,000 junior high school boys in the city schools. Dr. Washington is a native of Paducah, Kentucky. He is a graduate of the University of Illinois, B S. in physical education, and received his A.M. at Columbia.

* * *

The Reverend James Walter Brown, for twenty-three

Florence R. Beatty

(Blackstone Studios)
Bishop J. W. Brown

years pastor of Mother A. M. E. Zion Church, New York City, was recently elevated to the bishopric at the General Confrence held at Greensboro, North Carolina. Bishop Brown was educated at Shaw and Lincoln Universities. He is a native of North Carolina. During the years of his residence in New York City Bishop Brown has been a leader in civic affairs.

* * *

In an article, "Youth on Parade," by W. H. Barefield Gordon, published in the July *Opportunity*, the splendid work of the National Youth Administration among Negroes in Illinois is credited largely to Chrales P. Browning, Assistant to the Illinois State Director. Mr. Browning is a winner of an American History scholarship at the University of Chicago and winner of the Smiley Scholarship for the outstanding Negro youth in the university, also assistant to Prof T. V. Smith of the department of philosophy at the University.

* * *

Appointments

Mary McLeod Bethune, President of Bethune-Cookman College, Daytona, Florida, has been appointed Director of the Division of Negro Activities for the National Youth Administration according to Aubrey Williams, Executive Director. Mrs. Bethune has been a member of the N. Y. A. Advisory Committee since its inception, having been appointed by the President. Miss Juanita Sadler was formerly Director of Negro Activities of the N. Y. A. and recently resigned.

* * *

Announcement was made on July 17 by Governor Herbert H. Lehman, of his appointment of T. Arnold Hill as one of the fifteen members of the newly-created State Board of Social Welfare, which, after July 1937, will be in complete control of New York State's relief activities. The establishment of the new Board ends the "temporary" nature of New York's relief bureaus and provides for the office of Commissioner of Social Welfare to carry forward the work now being handled by the State TERA.

* * *

Civil Liberties

The American Civil Liberties Union, Roger N. Baldwin, Director, in a bulletin released June 23, says:

"The second session of the Seventy-Fourth Congress, just closed, was characterized as one of the most helpful to the cause of civil rights in recent years, marked by the defeat of every single gag bill by the American Civil Liberties Union in a statement sent yesterday to the members of its National Committee throughout the country.

"The Union noted with special satisfaction the passage of the LaFollette resolution by the Senate for an investigation of violations of civil liberties and collective bargaining all over the country; the defeat of the Kramer sedition and McCormack military disaffection bills punishing mere opinions; of the Dobbins bill to strengthen the Post Office's powers of censorship by permitting prosecutions in places of receipt as well as of mailing; and the defeat of all bills to tighten the already stringent deportation laws.

"The Union held as significant the passage of the Byrnes bill to prohibit the interstate transportation of strike breakers and the Virgin Islands Permanent Government Act providing an up-to-date form of administration with universal suffrage and a Bill of Rights "

* * *

Publications

An interesting publication expressing the Catholic viewpoint in race relations is the Inter-racial Review, which is published under the auspices of the Catholic Inter-racial Council. The editor is George K. Hunton, a prominent Catholic layman of the City of New York, who has done much to interest Catholics in the problems of Negroes. Particularly significant has been the interest which Mr. Hunton has aroused in Catholic schools and colleges in the metropolitan area.

WHY NOT "CO-OPERATE"?

(Continued from Page 234)

ing co-operatively owned enterprises. The salaries may be small, the rebates may be meager, the growth may be discouragingly slow, but at least the people will know that the enterprises are theirs and that the entrepreneurs are not fooling them when they speak of "Service." The leaders will get their salaries plus the intangible rewards of all pioneers (and surcease from enforced governmental employment services via ERA, WPA, et. al.)

Co-operatives may not be a way *out* of the Negroes' difficulties, but they do offer a more fruitful way of living in *his* world, until the requisite social changes materialize. They may even help to bring those changes.

Manet Fowler

Awards

Manet Fowler, student of journalism, New York University, has been awarded the Reverend David James Burrell prize for the best report of a sermon, according to Professor Henry B. Rathbone, chairman of the School of Commerce, Accounts and Finance. The prize is awarded annually. Miss Fowler, a junior, is majoring in journalism. She is the daughter of Mr. and Mrs. S. H. Fowler of New York City. She has served on the staff of the University paper and year book, is a member of the Fourth Estate Club and of the Executive Committee of the American Student Union.

* * *

Federal Theatre Project

"Turpentine," a drama in three acts by J. A. Smith and Peter Morrell, followed "Macbeth" at the Lafayette Theatre, Harlem's famous playhouse. "Macbeth" with Jack Carter and Edna Thomas in the principal roles, is now playing on Broadway at the Adelphi Theatre. From the Adelphi "Macbeth" will go on tour and on August 6th will open in Dallas at the Texas Centennial Exposition.

THE SCHOOL IN THE WOODS

(Continued from Page 246)

they have no college or high school credits to their names, but they have gained far more than any three years of Latin, Greek, or Calculus learned in any school could have given them. They entered here downcast and depressed, feeling that they had no chance for success, and knowing that they were nothing more than charges of the government. They leave here far healthier than when they entered, their minds at ease that their families have not suffered, no longer afraid to give any employer a good day's labor, and once more filled with the ambition to succeed.

The CCC has made us realize one thing, if nothing more—that the training of the youth is no longer an individual problem—but the problem of society as a whole. It matters not whether the Community, the State, or the Federal Government provides for their training, but it does matter that their training be not neglected. The CCC is now recognized as a governmental experiment in the training of the youth. It started out as an experiment to take the youth off the streets and to provide a small income for needy families. Gradually it was recognized what a tremendous influence life in the CCC had not only on the enrollees, but on their families as well, and slowly but steadily a system of training has evolved. Not only are classes in English, Arithmetic, History, Civics, and other subjects found in nearly every camp, but the public schools and vocational schools in their vicinities are lending them aid. WPA agencies everywhere are helping the camps by supplying them with instructors, plays, vaudeville entertainments, and orchestras. Each camp has a basketball team, a track team, baseball team and some even have football teams. All forms of sport, all types of books, daily and weekly newspapers, and all current magazines are found in every camp. This experiment has taken on an additional meaning. It is a land of opportunity to those, to whom three years ago life offered nothing but hunger.

Charles P. Browning, Special Assistant to Illinoise State NYA Director William J. Campbell

The Urban League in Action » » »

T. Arnold Hill On Tour

T. Arnold Hill, Director of the Department of Industrial Relations of the National Urban League, is at present on a four months' leave of absence to study economic conditions in various European countries under a Fellowship grant.

Mr. Hill will observe the co-operative movement in the Scandinavian countries, and the operation of unemployment insurance in Great Britain. He plans also to visit the Union of Soviet Socialist Republics, and to spend some time in the industrial centers around London.

As the recently-elected Second Vice-President of the National Conference of Social Work, he attended the International Conference of Social Work in London from July 12 to 17.

Mr. Hill will return to New York around the first of November.

Negro Painters of Atlanta, Georgia

For more than a year, Negro painters of Atlanta, Ga., have been fighting determinedly for membership in the Brotherhood of Painters, Decorators and Paper Hangers, and at preesnt it seems that their efforts are to be crowned with success. Organized through the efforts of the Atlanta Urban League, and members of the Negro Workers' Council in that city, the painters first applied for membership in the painters' local of Atlanta. Being denied this request, they then asked for a separate charter from the local. A second denial led the Negro painters to appeal to the headquarters of the Brotherhood at Lafayette, Ind. The Brotherhood refused to take action and referred their request back to the Atlanta local. Acting under advice of the Atlanta Urban League and other interested friends, the painters then made application directly to the Executive Council of the American Federation of Labor for the charter which had been denied them by the Brotherhood. The A. F. of L. officials in turn evaded the issue and referred their request back to the Atlanta local.

Not content, the Negro painters group bombarded with letters and protests William Green, President of the A. F. of L., and various Washington officials having supervision of federal building projects, for by now the question of jobs on PWA projects was involved. As a result of the bombardment a federal invesstigator was sent to Atlanta. So much publicity has been invoked on the matter, unfavorable to the reputation of organized labor, that union district council officials have taken a hand, and have urged a fair adjustment upon the recalcitrant painters' union in Atlanta. The preesnt situation is that the international body is now expected to grant a charter to the Negro painters of Atlanta within a short period unless some unexpected change in attitude occurs.

While the matter is thus in abeyance certain undesirable aspects are being cleared up. The union has promised to place 15 Negro painters on a job at the colored YMCA with union wages and hours, taking the place of white painters who had been hired in flagrant disregard of the fact that it was a colored YMCA in a colored district. Other Negro painters were likewise promised work on various WPA jobs at union wages nad hours. The Dstrict Council has arranged to set up a painters' examining board in order to pass upon the qualifications of Negro painters for union membership. Upon learning of these plans, the Negroes immediately set up a painters' institute lasting one week and enrolling 25 men, who seized this opportunity to freshen up their techniques and prepare themselves for the rigorous test of union examination.

New Urban League in Massillon, Dhio

Massillon, Ohio, is the latest city to join the national network of Urban League affiliates. In 1935, the Community Chest of that city granted two thousand dollars as a 1936 budget for work among colored people. According to the 1930 census, 1219 of the city's 26,500 residents are Negroes. A large number of the Negro workers are employed in the local plant of the Republic Steel Corporation. The Massillon Urban League was organized to care for the employment and other community needs of the city's Negro population. James T. Wardlaw has been appointed as the Executive Secretary. A young man, 26 years of age, Mr. Wardlaw is a graduate of Morehouse College, holds a master's degree from Atlanta University, and has completed a course of study at the Atlanta School of Social Work. He was formerly on the staff of the Atlanta Constitution, and more recently has had experience as case worker and instructor in adult education in the city of Atlanta.

Dr. Julian H. Lewis Heads Illinois EAC

Dr. Julian H. Lewis, Negro pathologist on the faculty of the University of Chicago, is the new Chairman of the Illinois Emergency Advisory Council for Negroes, succeeding Dr. M. O. Bousfield, who resigned in January, after being elected President of the Chicago Urban League. Mr. William M. Ashby, Executive Secretary of the Springfield, Ill., Urban League, remains as Secretary of the State EAC, and he and Dr. Lewis are already planning for the 4th annual state-wide conference which will be held in September.

Assistant Industrial Secretary for Chicago Urban League

The appointment of Horace Jordan as Assistant Industrial Secretary is announced by the Chicago Urban League. A veteran of the 370th Infantry in the World War, Mr. Jordan holds a B. C. degree from the College of Commerce in the University of Illinois. He comes to the permanent post with th eChicago Urban League from the Division of Personnel in WPA. He has recently been Assistant State Director of the WPA Survey of White Collar and Skilled Negro Workers. Mr. Jordan will assist Howard D. Gould, the League's Director of Industrial Relations, who is thereby enabled to broaden his department to include research as well as industrial relations.

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